137 Storer, 11) all life zones, Lower Sonoran, Upper Sonoran, Transition, Canadian, Hudsonian, and Alpine-Arctic, represented in Tübatulabal-Palagewan area.

136 Fauna of area as whole also highly varied, but at present time several animal species Tübatulabal formerly used are either extinct or rare in foothill-valley areas. Jackrabbits, cottontails still abundant in these areas; blue squirrels numerous in foothills. In SM's father's time brown bears were "thick, like hogs" on floor of South Fork valley (SM). Prong-horned antelope (Antilocapra americana americana Ord.) formerly ranged in valley-foothill region, but have been extinct in Calif. since 1900 (Seton, 213, pl. 9). Mt. sheep or Nelson's bighorn (Ovis cervina nelsoni Merriam) formerly dwelt in foothills; California wapiti or dwarf elk (Cervus nannodes Merriam), which is found only in Kern co., Calif. (Anthony, 515), known to informants, but its range did not extend into Tübatulabal area (SM). Single species of deer found in area (SM); probably mule deer, also known as Rocky mt. mule deer or blacktailed deer (Odocoileus hemionus), primitive range of which, according to Seton, extended only into e. part of Tübatulabal area (Seton, 118, map 6), where it was hunted by Tübatulabal (Voegelin, 1935b, 227). Tübatulabal, however, also availed themselves of another species of deer, California mule deer (Odocoileus hemionus californicus) when they went W, beyond limits of their area, to gather acorns (SM).

Snowshoe rabbit (Lepus klamathensis), which lives in high Sierras, known to several informants.

Wild game birds of many varieties formerly plentiful in area; golden eagle nested in region; informants had seen bald eagles at Ventura, but none in Tübatulabal area.

311 Present economic status of group.- Several individuals have retained land granted them in 1893, 241 and cultivate small garden patches, 1/2-1 acre in 511 extent, on their grants. Principal crops are corn, beans, potatoes, tomatoes, peppers, wheat. Majority of young and middle-aged men work as cowboys and ranch hands on stock ranches in South Fork valley; women help men in cultivation of garden patches, and often raise turkeys, chickens, geese, chiefly for family use. In years when piñon crop is good, men, women, and children gather the nuts for their own use and to sell. In 1933 SM was making hair ropes, leather riatas to sell, 177 cultivating garden; ES did a little beadwork, had garden, but relied on her husband, who worked on ranch, for support; LT and FP were being supported chiefly by LT's adult sons, who were ranch hands; MM worked occasionally on ranches, did road work at Bishop, etc. References to other types employment made in FP's, MM's autobiographies (p. 72; Voegelin, 1935 b, 223). None of Tübatulabal, so far as I know, receive any annuities. Census data for 1932 showed there was marked tendency among

224 Pits never dug to entrap deer or other large game; deer, antelope never corralled and killed; [231] large game never chased over cliffs; dogs not used for hunting (SM). Antelope chased by one hunter toward second man concealed behind bush or [349] pile rocks; Waterman has picture of pass where trail leads from South Fork valley to Kern valley, showing loose rocks which "are remains of small structure and pit, where lurking hunters shot antelope, which were run through the pass by beaters" (Mus. cat. no. 15-6258).

476 224 Once a yr. in July Tübatulabal joined with Kawaiisu, Tejon, Ventura Indians, Yokuts for antelope drive (Kroeber, Handbook, 528) in Yokuts territory on plains near Bakersfield. As many as 500 men took part; in drive men stood in circle, 6 ft. apart; circle was from 2-4 mi. in diameter at beginning of drive; men walked inward, driving antelope before them; when circle had shrunk to a few hundred feet in diameter, 10 men (Kroeber, [411] Handbook, 529, says 2 men from each tribe) stepped inside, shot antelope with flint-tipped arrows. No antelope drives held in Tübatulabal area.

224 Mt. sheep shot with bow and arrow; "easier than deer to kill"; often sighted on rocky promontories along n. edge of South Fork valley, W of Onyx. Grizzlies and brown bears shot in summer with bow and arrows; never attacked in caves or shot from trees, but SM had seen latter done at Tejon. Mt. lions shot while on ground; killed after being treed.

476 224 Rabbits obtained on valley floors by firing dry brush; 20 or more men stood in circle outside burning brush; as rabbits fled men shot them with bow and arrows. Another method was to use nets (wa·na·l), propped up loosely on sticks on level ground; 15-20 men formed straight line parallel to net 1/4 mi. or so away from it and advanced beating sagebrush with sticks, driving rabbits before them. When rabbits encountered net, vertical props fell down; rabbits became entangled and were clubbed with straight sticks or shot with bow and arrows; crescentic rabbit sticks not used. Those rabbits in rear that succeeded in jumping over fallen net became entangled in second net placed short distance ahead of first one. No boss for drive; rabbits collected, evenly divided by throwing each participant a rabbit until pile exhausted. Rabbits also shot by young boys, men, singly or in small groups, with bow and arrows.

224 Woodrats, squirrels, small birds trapped with rock trap (togo·'i·nit) exactly like Havasupai rodent trap (Spier, 1928, 113, fig. 4). For Tübatulabal trap shallow hole 3-4 in. deep dug between upright post and base of rock; acorn impaled on lower stick as bait; when stone slab fell, bird or rodent caught in hole underneath flat rock surface, but not crushed. Men set out 15-20 such traps, especially at piñon grounds during harvest; visited them every 2 days (SM).

224 349 Small willow blinds like Yokuts model (Kroeber, Handbook, 524, pl. 45), but lacking stone platform, large enough to admit 2 men, built near

251 262 sweets made from cane, wild grapes, etc. Acorns and piñons on other hand required shorter drying periods than any of above-mentioned foods, and furthermore, after gathering them, drying could be postponed for few days, if necessary, without danger of their spoiling.

312 Control of water.- Tübatulabal controlled water to degree of making ponds (pacu'a·t) near sweat houses; these ponds large enough for person to jump into after taking sweat bath. Ponds dug out with stick (nahat, also used for cane); water run into them from near-by spring. Springs also dug out to obtain drinking water, but no boxing in of sides, as is done now (SM).

312 177 Patches of wild seeds never irrigated as among neighboring Owens Valley Paiute (Steward, 1933, 247). An irrigation ditch, course of which is still traceable, formerly brought water from Canebrake canyon to former Indian settlement at mouth of Chimney canyon in arid e. end of South Fork valley. This ditch constructed by Koso Indian refugees who settled in Tübatulabal territory at this spot ca. 1863. At time of its construction white settlers had been ranching in South Fork valley nearly 20 years and ditch seems obviously native borrowing of white culture item.

231 [262] Domesticated and captive animals.- Regarding possession of dogs (pungul, pet; pukubišt, specifically dog), and their use as food, PN, oldest informant, stated Tübatulabal had dogs and roasted them to eat, as Yokuts did (Kroeber, Handbook, 526), before whites entered region. She described native dogs as "small, white, short-haired"; denied they were procured from Mexicans or other outside sources.

231 262 177 SM, however, said Tübatulabal did not possess dogs until whites brought them in. His statements at different times on use of dog for food contradictory; once he said Tübatulabal roasted and ate dogs after latter introduced, but subsequently stated dogs never eaten. He knew of use of dogs by Yokuts, stating: "The Bakersfield Indians always had dogs and ate them; they'd buy dogs from each other for (the equivalent of) $2 apiece." FP said Tübatulabal "had dogs pretty early, but got them from whites; after they got dogs they did not eat them." These statements reconcilable because they probably reflect cultural divergency between Palagewan and Tübatulabal bands; Palagewan, situated nearest Yokuts, in all likelihood most affected by Yokuts customs. PN's mother member of Palagewan group; PN's second husband a Yokuts; in discussing dog PN probably had Palagewan in mind, although this point not specifically stated at time. Reason for SM's confused statements may also have been this cultural divergency, but in statement of FP, whose affiliations lay with Tübatulabal and Koso to E, we have clear-cut denial of trait.

000 Cave, now closed, on Jesus Miranda's ranch

Cave, now closed, on Jesus Miranda's ranch
825 1 3/4 mi. NW of Weldon on N side of South Fork of Kern r., said by several informants to have been former abode of wild dogs. According to SM, "the Indians heard the wild dogs bark in the cave, but never saw them"; FP had "heard people talk of the wild dogs down by Miranda's," but knew nothing more about them, nor could PN give additional information.

223 Young golden eaglets (a·ŝawYt) taken from nests in steep cliffs on n. face of Nichols peak (elev. 6078 ft.). Men scaled peak on gentler sloping S side, generally taking with them boy 9, 10 years old. At top of cliffs boy was tied around waist with rope made from native twine, or put in net attached to long rope and lowered over face of cliff to nest, where he got eaglet; if parent birds attacked him he was speedily hauled back up over cliff. Grown men also sometimes lowered over cliffs thus.

231 Eaglets brought home by captors in carrying net and kept in cage (hani·la·nil) about 5 x 5 x
237 5 ft., made of willow poles; cage hung up on branch of tree outside house. Birds fed squirrels, rabbits, other meat through small door made in one side of cage; water provided in small coiled basket (hom'mobit). Wing feathers collected when bird molted; down (pi·wi·l) plucked from breast twice yearly. After being kept year or so "eagles grew so big they bit and clawed and men were afraid to handle them, so they set them free" (SM).

[223] Adult eagles snared at watering places in Greenhorn mts., in same way Owens Valley Paiute snared rabbits and wildcats (Steward, 1933, 254), except that Tübatulabal used willow pole and scattered seeds and acorns inside loop for bait (SM). Adult eagles never kept in captivity; if not killed when caught in snare they were dispatched by owner of snare who addressed no formula to eagle, but clubbed bird to death and then plucked it (SM). Eagles and eaglets "hard to find" (SM), but any man free to get them; eyries not owned. Although eagle prominent in
[773] mythology, being chief in Mythical age, SM, FM, FP stated unequivocally that eagles were kept only in order to obtain feathers and eagle down
[171] from them; their statements agree with data on use of eagles among Kawaiisu (Kroeber, Handbook, 603). Occasionally an eagle was made pet, but
[794] this was of no esoteric significance and traces of any bird cult (Gifford, 1932 b, 39; Kroeber, Handbook, 495) seem lacking. Kroeber's statement
231 that "condors, crows, hawks, and geese and even young coyotes were kept as pets, and sometimes inherited by the son from the father" (Handbook, 608) brought negatives from SM for all birds mentioned; "they just kept eagles" (SM). However, FM said his sister "had kept a pet crow once," but attached no esoteric significance to fact. That keeping of pets might be significant was not, however, foreign idea to informants, as they recognized that a Yokuts man who formerly lived among them had mystical bond with a rattlesnake,

231 his "pet." Regarding coyotes SM said occasionally coyote pups caught at den and kept tied up near house, being fed deer, rabbit meat, but they "weren't kept for very long, because they ran away the first chance they had." PN denied coyotes were ever kept.

177 231 [422 436] [262] Horses (pungun, his pet; term also used for sheep and one of words used for dog) procured by Tübatulabal and Palagewan in trade from San Buenaventura and Santa Barbara mission Indians previous to advent of whites in area (SM). Around 1800 SM's father owned 10 head of horses, worth $10 apiece in clamshell currency. Occasionally groups of Koso Indians from E stole horses from Tübatulabal and drove them out to desert to eat them; Tübatulabal did not eat horses (SM). Oxen, mules, cattle, sheep, goats, cats, geese, ducks, chickens obtained after whites settled in area.

## DRESS AND ADORNMENT

291 Clothing.- Men, women wore double-apron skirts (nawi·l), which fell 1-8 in. below knee. Skirt consisted of 2 rectangular pieces of tanned deerskin (antelope skin, Garcés, 282), both same size, laced together at sides with buckskin thongs (yu·wil). Back apron was attached to leather belt or had thongs at both upper sides which tied in front; front apron had similar thongs which tied in back, "like 2 kitchen aprons" (FP). Some skirts plain, others had 1 1/2 in. buckskin fringe around bottom, also short bead fringes. If worn in rainy weather skirts became stiff, had to be rubbed and pulled between hands to soften skin. Skirt lasted 2, 3 years; usually one such garment "kept for best; go visiting, put it on" (FP). Made by women. Skirts of tules, fibers not worn. Leggings not used.

Breechclout (talu·mat) consisted of square piece of tanned buckskin folded, brought between thighs, held up around waist by leather or braided milkweed fiber belt (mohkat) tied in back. [841 773] Breechclout, together with skirt, worn by women when menstruating or in cold weather (SM); myth mentions woman wearing breechclout as protection against Coyote's raping her (C. F. and E. W. Voegelin). In 19th century breechclout worn generally by men, boys, but not used by them aboriginally (SM).

[854] Children went naked, but in cold weather wore double-apron skirt; babies on cradles wrapped in cold weather in soft, well-tanned wildcat skins (mupipul) which had hair left on.

Rabbitskin blankets (wihnibɪ·l) worn draped over shoulders and held closed over chest with hand; such blankets "good for rainy weather" (SM); Garcés saw fur mantas (Garcés, 282). Vest which laced up front, made from single piece tanned buckskin with 2 slits for armholes cut in it, worn by men, women, children in winter (SM); sleeveless coat, consisting of front, back piece

baskets not used for ferrying; breast stroke used chiefly in swimming (SM).

Horses mounted on right side; bridles made of native twine, saddles of tules.

## WEAPONS

Bow chief weapon; spears may have been used in warfare; clubs not used, "because men didn't get that near to each other when they fought" (SM); spear thrower, shield, armor not used; aboriginal use of slings denied.

Bow.- Both for war and hunting large game, used sinew-backed bow (a·lit tupani·l), made from juniper (wa·dul), Juniperus californica Carr., var. utahensis Engelm., foothill floral area; bows also occasionally made from tamarack (išwa'adul). Such bows were "hard to make," and "took a long time to shape" with flint knives; furthermore one could not "get a good piece of wood for a bow every day" (SM, ES). Method of manufacture was to select suitable piece of wood, cut it, peel bark off immediately and shave bow into shape with knife, then warm bow in hot ashes or hold it over fire and flatten 2 ends over knee. Next, cord tied taut from one end to other, over back of bow, thus bowing length of wood in arc opposite to that in which it would bow when used. Tied thus, bow left to season for 6-8 days; was then untied and 2 1/2-in.-wide strip of water-wetted sinew (tupani·l), from backbone of deer, glued on to back of bow and overlapping edges glued down on sides. At 2 ends of bow, ends of sinew backing wrapped around wood several times to form knobs which prevented bowstring from slipping; neither end of bow notched for stringing. After sinew had dried, bow wrapped at grip (po·ho·nil) with strip of buckskin. Bowstring (piho·lit) of sinew, 3-ply, rolled into cord on knee (SM). Sinew-backed bows were some 48 in. long, 2 in. wide, 1/2-3/4 in. thick at grip; back and under side flattened, edges rounded; ends about 1 in. wide, 1/4 in. thick and either slightly re-bowed, or straight.

For hunting small game plain bow (a·lit) with rounded edges, made either of willow or juniper, used. Bowstring for such made from native twine. SM said such bows were about 45 in. long, 2 in. wide at grip; specimen 1-19608, of willow, is 50 in. long. In 1932, FC had willow bow he had made, which MM said was similar to bows Tübatulabal used formerly for shooting rabbits; FC had made his from green willow, first shaping it with knife, then bowing it in at grip by laying length of willow on 2 flat rocks which were set some 16 in. apart, so when weight was put on top of central section of willow it bowed downward between the 2 rocks. Ends were rebowed by placing flat rocks beneath and on top of each tip and suspending rock from underneath unfinished bow at points 8 in. inward from ends. Thus weighted, bow was left to dry and season for 8 days. Length of this

Reference has already been made in section on Recreation to social setting in which narration of myths occurred.

## SHAMANISM

756 Shaman (a·ɣowa·l, curing shaman, witch) either man, woman; male shamans both cured and witched; women shamans always malevolent, never cured (all [838] informants). Transvestites not shamans. Two brothers, Jose and Bill Viejo Chico, both dead, last male shamans among Tübatulabal; Jose Chico both cured, sickened persons; Bill Viejo, who had more power than Jose, mainly killed people (SM). In 1932 there were 2 women witches, whom everyone feared, living at Onyx rancheria.

Basis of shamanistic power.- Shamanistic power (po·nun) generally came unsought; "a person was born a doctor; when he was born he knew he was going to be one. He dreamt about getting the feather-tipped wand (see below); then he went far away and got it. If a man was not born a doctor, nothing could make him one. Some people were born bad doctors; they couldn't help it" (MM). "A doctor, when he was little, dreamt bad, then he became an a·ɣowa·l"(FP). Consensus of opinion was that drinking jimsonweed had nothing to do with acquiring shamanistic power; however, SM in 1932 stated that shamans drank jimsonweed after adolescence, "then they knew they were going to be doctors. The Kawaiisu doctors just dream; they don't take jimsonweed." As questing for supernatural power other than doctoring, by taking jimsonweed, well developed (see section on Rituals), perhaps drinking of jimsonweed had also become incorporated to some degree in pattern of acquiring shamanistic power, although statements of majority of informants point to conclusion that shaman's career foreordained, whereas acquirement of other types supernatural power depended on individual's initiative.

During shaman's training, animal appeared to prospective doctor in dreams and became doctor's pet (pungul). This animal fell into general class of supernatural beings referred to as yu·mu·gi·wal. Pet told prospective doctor what to do; gave latter songs in his dreams at night. Doctors dreamt for 3 nights; began dreaming when young men, women. While training they would go out in night and talk to pet; sometimes latter came to doctor "from over the ocean" (MM) after night of singing, when doctor in his teens.

[231] Doctors with power to cure had birds as pet; 756 eagle, tugayayal (species of hawk), chicken hawk, 825 etc.; no small birds. If prospective doctor saw deer in dream, obtained song from deer. Witches advised in dreams by coyote, spike buck, ghost of dead relative, rattlesnake; one of these talked to prospective witch in dreams, told him, her how to make people sick, kill them. Songs animals gave had words, were doctor's property (see section on

[p. 62(b)]

881 among ruder hill tribes and is absent, or dwarfed,
171 among more specialized lowland tribes (Handbook, 609; also 7, 135, 861); although these statements may apply to other parts of California, they do not seem to be upheld by Tübatulabal data.

231 No traces of bird cult found, although eagles
794 were kept in captivity in order to obtain their feathers.

795 Ghost dance, social dances.- None of my in-
535 formants remembered anything about Ghost dance, or Jack Wilson. Two forms of round dances mentioned; one was war dance of incitement, the other similar dance with men, women dancing in concentric circles, women on inside; this was danced at fiestas sometimes (PN), but no dance was ever given in order to bring dead back to
[727] life (all informants). Massacre of 1863 (see Autobiography of FP) deprived Tübatulabal and Palagewan of nearly all their adult men and
[797] thoroughly cowed survivors; by 1890 majority of Tübatulabal had become Catholicised and plans
[177] were under way for granting each individual land; these plans were realized in 1893. Considering all these factors, as well as small size of group, there seems little reason to doubt informants' statements that neither Ghost dance of 1870 nor 1890 spread to Tübatulabal, although from their geographical position they might be expected to have had this dance.

[p. 71(a)]

159 mother) came back from Tejon ranch she made a
765 fiesta over at cuhka·yl. She was living over
there then. Her son's (Steban's) daughter had
died, his eldest daughter, wišimlit was making
a fiesta; then Steban [illegible] meat again. They
killed a big steer. Th[illegible]ked the meat; they
boiled and fried it. I [illegible]imlit's youngest
son, Pete, over there then; I had never seen him
before, because after wišimlit's man was killed
in the massacre she had taken Steban and Pete to
Tejon ranch. There she married a Tejon man and
lived at Tejon about 20 yrs.; then she came back
here with her husband and Steban and Pete.

159 Pete was about the same age that I was. He
584 saw me over there at the fiesta.
"Oh," he said, "I want to live with you."
582 But my mother didn't want me to go with him;
he was mean when he was drunk. I wanted to stay
with Pete that time, but my mother said, "No."

159 Over at cuhka·yl where they had that fiesta
231 there was a man who used to get eagles from
Nichols peak. He used to raise them; he had one
eagle for a long time. When that eagle grew big
the man set him free; the eagle lived over in the
mts. near the man's place for a long time. The
man would go to Kernville to buy meat; when that
man came back Eagle would be sitting up on top of
a hill, watching for him. He could see a long way
off, that eagle. When Eagle saw that man coming
he would fly close to him, knock him down with his
wings; then he would cut that man's load all to
pieces and eat the meat. He would scratch that man,
too, sometimes. One day that eagle flew away; he
never came back any more. That old man raised him;
anyone who wanted to could raise eagles.

159 There was another man, a bad doctor, whom my
627 father told me about. It happened a long time ago.
The people told that bad doctor, "Go get eagles
on Nichols peak." "All right," he said, "I'll go."
Four men went with him, away up on the S side
of Nichols peak, behind the cliffs. When they got
up on top of the cliffs, they tied a rope around
the doctor's waist. Then they lowered him down
over the cliff. When he was halfway down they let
go of that rope. That's how they killed that bad
doctor.

159 A long time after the fiesta at cuhka·yl we
584 were picking piñons up at Long valley. And Pete
582 came to our camp and he asked for me again. That
time my mother said to him, "You're all right."
Then Pete stayed over there, picking piñons and
helping us. His mother, wišimlit, didn't pay any-
thing for me; she had paid for a wife for Pete's
brother, Steban (SM), though. She liked a Monilabal
woman she knew; that Monilabal woman was a good
worker, not lazy at all, so wišimlit paid for her
and brought her to yitiyamup to be Steban's wife.
Steban wasn't home at the time; he was working
down around Bakersfield I think; he didn't know
anything about it. When he came home there was a
wife for him, sitting there in the house.

159 After we left that piñon camp in the hills we
came down to u·u·pu·lap again. We moved around too

159 You'd better see about that; if she dies, I'm go-
626 ing to kill you." He was half-drunk; that's why
754 he talked like that.

I guess mapali·p went out in the daylight after that and talked to her pet; I guess she was scared after that time when my husband talked to her, because I got better again.

159 All that time my mother and father were living
602 at Canebrake most of the time; my mother was mak-
574 ing tobacco and baskets all the time. She was making a living for herself. My mother used to visit me down at yĭtiyamup for a week or so sometimes; then she'd go back to Canebrake. My husband and I used to go up there to see my parents, too, on horseback. It took all day to ride up there. All the Indians here had horses; they used
● [231] to make saddles out of tule and bridles from milkweed twine.

159 When my 2 children were about 9 and 5 yrs. old,
754 Old Bill Chico witched me; I don't know why. My
756 father gave him a horse and 3 sacks of flour to make him stop, but he didn't want to stop; he wanted to kill me, I guess. Then my mother took me to Jose Chico; my father was working at Weldon that time. Jose was living on Bull Run creek. He worked 2 nights on me; he danced and sang; he sucked me in lots of places, on my throat and chest. I didn't see what he sucked out. Jose didn't want to tell us who was making me sick, because it was his own brother doing that; he just told us to move from the house we were living in. "There is a devil (ghost) living there," he said. It was a tule house and we burnt it; Jose said, "If you live there again, you'll be sick again." So we burnt the house and our baskets; everything. And my father built another house, of adobe, up at yĭtiyamup, a little this side (S) of Steban's house; we lived in it after that.

159 That man from Tejon (Francesco Sasterray, a
756 Chumash) whom wišimlĭt married could make rain;
789 he used to make rain all the time when he lived over at Tejon ranch; the people paid him to. He made rain over here, too, but we never paid him for doing it. He used to make lots of rain; there was deep grass up at yĭtiyamup all the time and lots of flowers and seeds. It was pretty up at the rancheria then.

159 He had 3 different rain machines; one for snow,
756 one for rain, and one to make waterspouts. He
789 could stop the rain, too. A man living up at
674 yĭtiyamup stole the rain machine though. One day everybody was away; my sister-in-law was up at the spring washing clothes, and that man stole the rain machines. He was mean, that man; he couldn't use the rain machine, because he didn't know how to; I don't know why he stole it. Then one time after that the Tejon man got sick. He was in bed; he told wišimlĭt, "Give me that thing; I want to see it." She went and got the basket where he kept it; there was nothing there; it was all gone. The Tejon man felt bad; he cried and cried.

After that he died. The mother of those 2

159 591 go to Poso Flat any more for acorns then; it was too far; no one goes over there now for acorns from here. We'd just gather about half a sackful right near home. Those acorns that grow up at [252] Steban's aren't much good; they are too bitter. You have to work with them a long time to get them sweet. The acorns down by Isabella are all right; they're pretty sweet. But the best ones come from Poso Flat; you don't have to work with them hardly at all to get them sweet.

159 574 438 Sometimes I'd go down to see Petra Miranda at the Jesus ranch; we'd go in the morning and return in the afternoon, about 3 o'clock. We'd just talk together, Petra and I; we'd tell each other what we had been doing all the time. I'd gather seeds, too; we bought flour instead of using acorn meal, but the children all liked chia and ku·l and pacist gruel. That peddler used to come around all the time to trade baskets for clothes; I bought Legora a cape once, from him. It was pretty, with fur around it; it cost me $4 in trade.

159 763 273 682 One time my husband rode a bronco, all alone in a field over here, and Hawk came down when he was riding that horse and hit him on the side of his head with his wing. Six months after that my husband died; he was killed. He went over to Kernville one day; he got drunk over there with a white man. Nobody else was with them; no one saw what happened. My husband had $20 in gold in his pocket. He was shot in 3 places; somebody killed him and then took that money off him, because the pocket he had it in was cut off with a knife. Steban was cutting wood, camping with his wife down here, working for the Brown company; a white man came and told him about Pete's being killed. Then they all left that camp and came up and told me. Legora was working at Mrs. Nichols'; Estefana and another girl went up and got her, then we waited here all day. They were going to bring my husband's body over here and bury it down here, but they kept it over in Kernville all day. My son had no money to pay a man for bringing it over here in a wagon. One white man said, "Have you money?" My son said, "No." Then that white man gave my son $7. The white men at Kernville wanted to bury my husband over there at Kernville, but my son paid a man at Kernville and that man brought the body over here.

159 764 765 When they brought Pete's body back from Kernville everybody came and stayed at our place that night; they prayed for Pete. Steban prayed (in Spanish). We all cried; one person would start crying, then everybody would cry, all night long. The next morning we buried the body. I burned all Pete's clothes, then, right away; the mattresses, pillows, quilts, blankets; I didn't save anything of his. The plates I broke and threw away. He had a good rifle; I buried that well. If I hadn't done all that his ghost would have walked around inside the house, bothering us. ● [231] Pete had 8 horses that time; I got one and my son and daughter each got one. SM wanted to get one,

[p. 78(a)]

4: Kroeber E-5 (no date)1925 NS22 Tübatulabal NS22
Yokuts N529



of these terms to wider groups. Thus the "Yokol" of the Tübatulabal seem to have included also the Gawia, Yaudanchi, and perhaps other tribes.

The Tübatulabal of to-day may aggregate 150. Perhaps the number is nearer 100. On the ancient population there are no data. A thousand seems as reasonable a guess as any other: at least it appears ample.

## ARTS.

The Tübatulabal are one of the seemingly endless number of California tribes whose customs have never been described in any detail. Intercourse and intermarriage between them and the Yokuts were so frequent that they must have been strongly influenced by this much larger nation.

Their basketry is scarcely distinguishable from that of the southern Yokuts; it appears to average a little better in fineness. Tree yucca root replaced *Cercis* bark for red patterns. They made pottery of the same type as the Yokuts. Like these people, they ate tobacco mixed with lime. Their houses, or at least one form of dwellings, were covered with tule mats.

It is not certain that they had any form of sweat house: what may be remains of such have been reported. Balsas of bundled tules, with a keel, a slender prow, and a square stern, were made.

The dead were buried.

## SOCIETY.

In their social life they stood more apart. The exogamous moieties of the Yokuts were not represented among them. There are possible traces of the totemic manifestations that accompany this dual organization. Young eagles were caught and reared. They were not killed, but were ultimately liberated. The plucking of their feathers seems to have been only a minor end of their captivity. Other birds, such as condors, crows, hawks, and geese, and even young coyotes, were kept as pets; in some cases inherited by the son from the father. In mythology the eagle is the chief, the coyote his antithesis; one has as associates a variety of birds, the other lizards, vermin, and trivial or noxious beasts.

In some matters Yokuts practices have failed to obtain a foothold, or a secure one, among the Kern River people. The parent-in-law taboos are not observed, or only by those individuals intimately associated with the Yokuts by intermarriage. This factor, incidentally, has introduced a number of Yokuts personal names among the Tübatulabal, who care very little whether an individual's appellation has any meaning as long as it is the name of an ancestor. The designation of kindred is almost identical with that of the Kawaiisu, and